

The Classical Bulletin

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Some Ancient Brooms and Their Symbolism

A picturesque portent about blooming brooms recorded by Ammianus Marcellinus (28.1.42) has served to make us take cognizance of the symbolism attached to the broom in classical antiquity. Compared to the rich lore of the broom in the Middle Ages and later times, evidenced by so large an accumulation of superstitions,¹ the notices from classical literature are indeed sparse. Nevertheless, they are worth collecting and considering. The present instances and observations thereon are not intended to be exhaustive, but rather suggestive of the possibilities inherent in references to this humble object of housekeeping.

In Plutarch's life of Dion² there is a passage, apparently overlooked by collectors of broom lore, which is singularly impressive. Here the broom symbolizes death.

Dion 55: As the plot was ripening, Dion saw an apparition of great size and portentous aspect. He was sitting late in the day in the vestibule of his house, alone and lost in thought, when suddenly a noise was heard at the other end of the colonnade, and turning his gaze in that direction, he saw (for it was not yet dark) a woman of lofty stature, in garb and countenance exactly like a tragic Fury, sweeping the house with a sort of broom (*σαίρουσαν δὲ καλλύντρον τινὶ τῶν εὐχάριον*). . . . A few days afterward, his son, who was hardly a boy any more, in a fit of angry displeasure caused by some trivial and childish grievance, threw himself headlong from the roof and was killed.³

The Broom and Destruction

The obvious symbolism in the above may, I suppose, be classified under the motif-caption "besom of destruction."⁴ It should, however, perhaps be pointed out that destruction and death in the present instance is on a much smaller scale and more particularized than that usually connoted by such a term. One thinks more naturally of armies "sweeping" over countries, plagues, famine, and the extensive operations of the gods. In the latter category is the facetious, punning reference to a broom in Aristophanes (*Pax* 59):

O Zeus, whatever are you up to?
Put down your broom (*κόμηνα*), don't sweep clean away
(*ἐκείνη*) Hellas⁵ (that is, make desolate of *κόποι* or inhabitants by war and fighting).⁶

As regards the symbol in the *Dion*, it is not inappropriate that one of the Furies, purging deities that they are, should hold a broom and sweep, even though no like representation can be cited elsewhere in literature or art. Furthermore, it should be noted that the symbol is not only striking, but also especially germane to the context. The broom is func-

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tioning in its own proper theater of operation, the house and home. It is at home that the master of the house sees the apparition. Finally, it is from the fabric of the house itself that a member of the household is swept, as it were, to his death by falling. To press even further, if I may be permitted, the appropriateness of the symbol, since the ill-starred boy was the only son of his father, the tragic Fury with her broom of destruction can be said to have given the house of Dion a thorough cleaning.

The Broom as Automaton

A broom that under a magic spell works automatically like a man-servant for its owner is now well known to motion-picture audiences from that delightful music sequence, "The Sorcerer's Apprentice," in Walt Disney's *Fantasia*. Few know, however, that Goethe's ballad, *Der Zauberlehrling*, from which the idea for the music of Dukas' symphonic poem comes, was inspired by a tale in Lucian's *Philopseudes* (35). The first chore mentioned in Lucian for the sorcerer's worker-broom is drawing water.⁷ One should note that since the broom is not

employed magically for its proper function of sweeping, it is not an automaton in the orthodox sense, like, for example, the self-propelled tripods that shuttled back and forth between Hephaestus' *atelier* and the banquet hall of the gods on Olympus (II. 18.373-380).

The most significant detail for symbolism in Lucian's account is that Pancrates put clothes on his broom (*περιβαλὼν ἱματίους*), that is, disguised it as a person before he pronounced the magic formula that animated the effigy. It is obvious, of course, that the elongated character of the broom-stick and the practical custom of keeping a broom in a vertical, ready-to-work position suggest at once dressing it as a human being, and attributing to it human qualities (personification). Lucian's personified worker-broom has parallels in European folklore. Among the more noteworthy is the broom that acts as helper to a farmer's wife in place of the regular maid who had been stolen away by the spirits on Walpurgis Eve.⁸ Dressing up the broom has analogies also in folk customs, even today figuring prominently in Japan at a feast to honor the humble agent of household cleanliness.

The Broom in Other Roles

The talismanic and prophylactic role of the broom is well vouched for in mediaeval and later times. To the classicist, therefore, it is of interest to read in Saint Augustine (*De Civ. D.* 6.9), on the authority of Varro, about an ancient Roman folk custom involving such a use. Among the measures taken to prevent the fierce old rustic god Silvanus from entering the home and tormenting a *puerpera*, three men were to sweep the threshold with besoms during the night. The beneficent goddess presiding over the act was Deverra, so named from *verro*, "to sweep." This ritualistic usage recalled, we are told, the sweeping together of fruit into piles at harvest time. Is there here in this "besom of conservation"—the very antithesis to the besom of destruction (see above)—a symbol as yet unrecognized? At any rate, parallels should be sought, and the matter further investigated.

As for the broom in paroemiac usage, classical Latin and Greek seem to have lacked the common proverb, so well known in practically all the modern languages, "a new broom sweeps clean." If, however, a new broom is not mentioned, one might expect to find at least an old broom somewhere around. Such is not the case. Instead, a broom that is not a broom figures, that is, one in which the twigs or straws have purposely been untied, with the result that it is effectively put out of commission. Cicero is our authority for a proverb involving such a concept. He evidently reports its approximate wording in *Orator* 235: *ut in proverbio est—etsi humilius*

dictum est—scopas mihi videntur dissolvere, "as it is in the proverb—albeit put rather vulgarly—they seem to me to untie the broom." The meaning is clearly to render something useless immediately.

Once Cicero describes the ineffectual Lucius Caesar with his ridiculous orders as *non hominem sed scopas solutas* (*Ad Att.* 7.13b.2), "not a man but an unstrung broom." (In classical Latin *scopae* is the normal form even for a single broom.) The force of this strong metaphor,⁹ so closely related to the above proverb, is enhanced, I suggest, by the proximity of *hominem* and by the imagined resemblance of a broom to a human being.

The Broom in Ammianus

By far the most appealing reference to brooms, in my opinion, is that from Ammianus Marcellinus (28.1.42) when he is treating the reign of the Emperor Valentinian. Moreover, the place, so far as I can determine, has never been adequately commented on by editors of Ammianus, and is quite unknown to folklorists and writers on broom lore: *In id tempus aut non multo prius, scopae florere sunt visae, quibus nobilitatis curia mundabatur, idque portendebat extollendos quosdam despiciatissimae sortis ad gradus potestatum excelsos*: "At that time, or not long before, the brooms with which the assembly-hall of the nobles was cleaned were noticed to bloom, and this was an omen that certain men of the most despised condition would be raised to high rank in the government" (*Am. Marc.* 28.1.42).

The interpretation of the phenomenon, which we suspect is slanted by the author's aristocratic bias, as a kind of *de-stercore-erigens-pauperem*¹⁰ portent, leaves much to be desired. First of all, we are curious to know whether the above interpretation was borne out by subsequent events. Unfortunately, the historian does not elaborate here or later in his account. We may well imagine that those anonymous persons described only as *quosdam despiciatissimae sortis* interpreted the omen as the time favorable for a general political housecleaning at court. Undoubtedly, by reason of the nobles' chronic *incuria* the Curia (senate of nobles, in effect the emperor's court) was badly in need of a cleaning out. Perhaps, like Jack Cade in Shakespeare's *Henry VI* (B. 4. 7.34), the lowest estate men deemed themselves "the besom that must sweep the court clean of such filth."

Ammianus does not mention the material of the brooms used in the Curia, but it is not unlikely that they were made of palm branches, favored for marble and mosaic floors,¹¹ especially in public buildings, since they, unlike twigs of ordinary trees, would not scratch the polished surface. If such be the case, the Curia brooms were but the inverted symbols of honor and victory for the commoners who would assume them.¹²

Regarding the phenomenon of the rich and significant superstitions: cleaning, renewal of, and the housekeeper swept the broom, the dross broom they ren-

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Le Moy Syracu

1 See glaukens tarch's a ences to of the w his diase expresse Timaeus for the transl. V it and v 5 Words contains ford, Sch Pancrat compani pestle in soon flo effect co for the 9 For a esoba a confu explan or pers 2.481-8 12 A cl of victo

Regardless of the political interpretation of the phenomenon, Ammianus was probably unaware of the rich symbolism therein for broom lore. Now the significance of the broom in general as an object of superstition, we are told,¹³ derives from two considerations: (1) its proper use as an instrument of cleaning; and (2) its characteristic of requiring renewal of its essential material (twigs, straw, palms, and the like) in the course of the vegetation- and housekeeping-year. Here, then, in the brooms that swept the Curia is the very ideal and *idea* for a broom, that is, a self-renewing broom. These wondrous brooms were so filled with broom *ἀρετή* that they renewed themselves.

One would rather expect to find a parallel in mediaeval literature or legend to the blooming of brooms, at least an *ἀδύνατον* like "until these besoms bloom," somewhat analogous to Achilles' swearing by his sceptre that never more will put forth leaves and shoots (*Il.* 1.234-235). At present I can submit none. In lieu of an older analogy I quote a pertinent place from a modern American fairy tale, whose unmentioned sources may very well go back to a European tradition.

The Broom Fairies (pp. 9-10): (A mysterious old woman offers a new broom as a humble gift to the small son of a king. The father scornfully rejects it. The old woman then leaves it at the cottage of the poor woman with a small daughter. Now go on with the story.) "Why, I declare!" she said. "If there isn't a new broom! Now that is a handy thing to have about the house. Just see how well it is made and how nicely it is balanced! The good fairies must have put it there. Why, I declare it is made of twigs of living broom, and it looks as if it would never grow old or wear out; now I shall be able to make a clean sweep indeed."

And so she did, tidying up her cottage with pleasure; it was no trouble to her. And though the baby grew up and became a beautiful young girl the broom did not wear out, but every spring it put out little twigs and buds and blossoms and renewed itself.¹⁴

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NOTES

¹ See, for example, *Handwörterbuch des deutschen Aberglaubens* (Berlin and Leipzig 1927) I s.v. "Besen." ² Plutarch's account is the only one among several ancient references to the death of Dion's son in which the father's vision of the woman with the broom is mentioned. Ernst Bachof in his dissertation *De Dionis Plutarchi Fontibus* (Gothae 1874) expresses the opinion that this particular is derived from Timaeus, a Greek historian (iv/iii B.C.) who had a penchant for the religious and the preternatural. ³ Loeb (Perrin) transl. VI 117. ⁴ Cf. Isaiah, of Babylon, 14.23: "I will sweep it and wear it out with a besom, saith the Lord of hosts." ⁵ Words of Tyrgaeus gazing at the sky all day. ⁶ Parenthesis contains explanation given by the Scholia. See W. Rutherford, *Scholia Aristophanica* (London 1896) II 36. ⁷ Although Panocrates often made use of a broom for carrying water, his companion Eucrates who would imitate him transformed a pestle into a water-carrier with the result that the house was soon flooded. Goethe evidently thought that a more ludicrous effect could be obtained by making a broom the water-carrier for the apprentice. ⁸ *Handwörterbuch* (*supra*, n. 1) 1132. ⁹ For almost the same metaphor cf. the Spanish proverb, *escoba desatada, persona desalmada*, "an untied broom and a confused person." The Espasa, s.v. "escoba," offers the explanation that no advantage can be gained from a thing or person in disorder. ¹⁰ Ps. (Vulg.) 112.7. ¹¹ Cf. Hor. Sat. 2.481-83; Mart. 14.82 and Schol.; Becker-Göll, *Gallus* I 35. ¹² A close connection between the symbols of cleaning and of victory, the broom and the palm branch, is vouched for

Trails in Manuscripts

Explorers travelling through a strange forest mark their trail to enable them to retrace their way to their starting point. Early critics, trying to recover the text after scribal errors have been made, also leave marks along their trail which help us to get back to their starting point, the original text of the author.

In *Epp.* 4.27 Pliny writes to a friend in praise of a young poet: *Aliquot annis puto nihil generis eiusdem absolutius scriptum*, "Nothing more exquisite has been written in this field, I think, for several years now."

A Trail in Pliny

Some copyist misread *absolutius* as *ab se lucius*; *o* and *e* and *ti* and *ci* were frequently confused by copyists. The words gave no meaning in the context, but the scribe was copying words, not following the meaning. A reader of the manuscript tried to find meaning and made the thoughtful guess that *lucius* must have been *lucidius*. This adverb would give meaning with *scriptum*. This method of getting a word by adding or dropping a letter or two in a group of letters which, to the copyist, gave no meaning has been a favorite with critics and guessers for centuries. Other cases from Pliny manuscripts are *mancia*, by Aldus and Budaeus, from *Codex P*,¹ for *mancia* 8.18.4; *orbatus*, BF and modern editors, for *orbis* 4.22.5²; *subsedere*, MV, for *subdere* 3.8.4. The reading *ab se lucidius* is found in only two manuscripts that are now available, *c* and *r*: their editors "got off the trail" at the same point, that is, *c* and *r* are from a common source. This fact gives important help to a critic in reconstructing the course of the development of the *δ* text in the fifteenth century. The editor of *c* or of its parent, feeling the need for a descriptive adjective to define *nihil* more closely, inserted *gravius*. His text is: *Puto nihil gravius generis eiusdem ab se lucidius scriptum*. The adverbials *tenuiter*, *sublimiter*, *venuste*, *tenere*, *dulciter*, *cum bile*, used in this sentence to characterize the style and content of these poems, make it

in modern times, interestingly enough, by similar folk usages regarding brooms. Thus, a broom with no little ceremony placed in an upright position at the house door is supposed to protect the home from evil. Moreover, worn-out brooms are in some parts of Europe never carelessly thrown away, but burned and any half-consumed remains planted in the fields. The last detail is, I suppose, in recognition of the essentially vegetative character of the broom, and its need for renewal in the course of the year, as mentioned below. Cf. *Handwörterbuch* (*supra*, n. 1) 1135, 1134. ¹³ *Handwörterbuch* (*supra*, n. 1) 1129 "Es leiten sich seine Bedeutungsgrundlagen naturgemäss von der Funktion des Fegens und Abstreifens her, so weit seine praktische Verwendung in Betracht kommt; indes verblieben ihm dabei auch jene Qualitäten, die sich aus seiner Erneuerung aus Baumreisern im Umlauf des Vegetations- und Wirtschaftsjahres bei einer darauf eingestellten Weltanschauung ganz folgerichtig ergeben haben." ¹⁴ Ethel M. Gate, *The Broom Fairies and Other Stories* (New Haven 1917) 9-10.

doubtful whether Pliny thought of *gravitas* as their principal characteristic, as *gravius* would here imply.

An Interesting Critic

In *Codex f* the text is: *Puto nihil gravius eiusdem generis et absolutius scriptum*. Four marks help us to follow the editor's trail here: *gravius* shows that he used *c* or the parent of *c*; *absolutius* shows that he had also a δ manuscript, in which *absolutius* had been preserved; having kept both *gravius* and *absolutius*, he supplied *et* to connect them. He felt that the two successive initial *g*'s in *gravius generis* impeded the rhythm, a defect that he sought to remove by shifting the order to *gravius eiusdem generis*, which marks him as a rhetorician. He is one of the most interesting critics to watch as he works, but was too willing to compose a suitable text for the author where he could not quite find the original. His real importance for a modern text critic is due to the fact that he found access to an important now lost manuscript. This cannot, however, be illustrated from the text under discussion here.

Pomponius Laetus, in his edition of 1490, has this text as follows: *puto nihil generis eiusdem gravius et absolutius scriptum*. He was working from the readings of *r* and *f*, but felt that he should give Pliny a better word order. Critics who desert the manuscripts and try to rewrite Pliny have difficulty in agreeing on their Latin composition.

Through the activity of critics in spots where mis-copings have been made, as illustrated here, Pliny's original text has burgeoned out in new growth in a hundred places. In many of these a trail can be made out which can guide the modern critic in trimming away excrescences that conceal the simple, lucid style of the author.

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NOTES

1 Manuscripts referred to by sigla can be identified from the Table given in Stout, *Scribe and Critic at Work in Pliny's Letters* (Indiana University Press 1954) xiii. For the purpose of this little study of critical procedure, closer identification is not necessary here. 2 Cf. *ibid.* 189.

Ovid was one of the cleverest tale-bearers that ever told a tale: a poet of vivid imagination and fine descriptive power, a master of language and a skillful versifier, a close observer of life and a careful analyzer of character, well versed in Greek and Roman literature and appreciative of the best, polished and well acquainted with his Rome, he drew pictures which won the admiration of his contemporaries and have been a source of unending enjoyment to after generations. — James N. Anderson, *Selections from Ovid*.

Vergil and Today's Bee Culture

Admiranda tibi levius spectacula rerum
magnanimosque duces totiusque ordine gentis
mores et studia et populos et proelia dicam
(Verg. G. 4.3-5).

Thus Vergil launches himself into the fourth book of the *Georgica*—the bee book. The scope of the present paper is to treat of the modernity of Vergil's bee knowledge.¹

Beekeeping is a very ancient occupation. Long before Vergil's time beeswax was an important article of commerce with many uses, especially in the burial of the dead. Coffins were made tight with it, and it was used in mummification.

Migratory beekeeping, a well known practice today, probably originated in Egypt. Since the season in upper Egypt was earlier than in lower Egypt, beekeepers took their hives up the Nile River at the end of October. The hives were placed on rafts from which the bees flew to gather honey. Then the rafts were moved farther down the Nile to a point where there were more flowers. Finally, the apiaries were floated down the Nile to Cairo, where the honey was sold. The development in the management and improvement of bees and apiary equipment can be traced for nearly two thousand years with but little change.

Location of an Apiary

A modern bee journal will list several suggestions for choosing the location of an apiary. There should be sufficient sources of nectar and pollen near. This nectar and pollen can be profitably gathered within a radius of one or two miles, depending on the ruggedness of the country and to some extent on prevailing winds. Even in the heart of large cities, lawns, backyards, a grove of trees, are satisfactory locations if the occasion demands, though, of course, the neighbors' rights should be considered. The hives should be placed so that the line of flight is away from the roads or sidewalks. The beehives should be located with their backs to the north—the entrances thus face south, permitting the maximum amount of sunshine in front of the hive. Clean, fresh, running water should be available in the apiary or near by to prevent the bees from visiting the neighbors' watering troughs and bird baths. Shade is desirable—trellises and arbors are preferable because they do not restrict flight and ventilation. Hives should be set off the ground for protection against ants and termites.

Principio sedes apibus statioque petenda (4.9).

A suitable home should be sheltered from wind and have protection from blundering livestock. There must be safeguards on hand against the lizard and the swallow, both enemies of the bees. As for shade:

Palmaque vestibulum aut ingens oleaster inumbret (4.20).

The babbling brook should stand nearby:

At liquidi fontes et stagna virentia musco
adsint et tenuis fugiens per gramina rivus (4.18-19).

And near the brook landing places should be provided for the bees:

Pontibus ut crebris possint consistere et alas pandere ad aestivum solem . . . (4.27-28).

Flowers, too, should be on hand:

Haec circum casiae virides et olentia late serpulla et graviter spirantis copia thymbrae floreat . . . (4.30-32).

Invitent croceis halantes floribus horti (4.109).

Ipse thymum tinosque ferens de montibus altis tecta serat late circum, cui talia curae (4.112-113).

As for the hive itself, the modern beekeeper still takes care that it be so built as to secure protection against excessive heat and cold:

Cogit hiems, eademque calor liquefacta remittit (4.36).

In 1933, E. C. Alfonsus² described the method of gathering and certain conditions under which collections of propolis take place. Vergil was aware that bees collected a resinous substance (known to us as propolis) from the buds and bark of trees and other plants. Although small amounts of this material may be gathered throughout the season of summer, the bulk is usually brought into the hive during the early fall. As Alfonsus describes it, the bee alights close to a drop of resin appearing on the trunk or branch of a tree. With her mandibles she tears out a chunk of the gluey material which strings out but finally separates from the original drop. The propolis is carried home to be used as insulation for approaching winter. All cracks and crevices are sealed before winter comes. It is this that Vergil hints at when he says:

. . . collectumque haec ipsa ad munera gluten et visco et Phrygiae servant pice lentius Idae (4.40-41).

. . . pars intra saepta domorum nariciss lacrimam et lentum de cortice gluten prima favis ponunt fundamina . . . (4.159-161).

Catching of a Swarm

Today, the recommended way to break and catch a swarm of bees is to set a nucleus box or hive beneath the swarm. Smoke is the secret weapon. Black cloth is often used as an attraction for a swarm. Vergil knew the principle of the nucleus box. He recommended providing a newly perfumed shelter to attract the swarms as well as a little noise to encourage them (a principle still used when bees are being induced into a new hive).

Apparently the bees know best when a new queen is needed. They may supersede the old queen by their own efforts without much attention from the beekeeper or without his knowing that the old queen has been replaced. Vergil's advice is the most practiced: you should kill the worsted queen that appears weaker, sluggish, rough, and bloated, lest she prove to be a waste and a nuisance. Vergil's humor in describing the doings of the bees is nowhere more effective than in his description of the battle:

At cum incerta volant caeloque examina ludunt contemnuntque favos et frigida tecta relinquunt, instabilis animos ludo prohibebis inani. nec magnus prohibere labor: tu regibus alas eripe; non illis quisquam cunctantibus altum ire iter aut castris audebit vellere signa (4.103-108).

Vergil clearly understood that colony life is based upon the division of labor accompanied by corresponding specialization and adaptation. Today, we know that in a honeybee colony there are three castes: drone, queen, and worker, of which the last two are female and the first male. (I might add, by way of parenthesis, that well known fact that Vergil was in accord with Aristotle and also with other ancients who supposed the queen to be a male. It was the Dutch naturalist, Swainmerdam [1627-1680], who made the proper distinction.)

Queen, Workers, and Drones

Normally, a colony comprises one queen, many thousands of workers, and, at certain seasons of the year, some hundred or even thousands of drones. The queen is specialized exclusively for the production of eggs; the workers are wet nurses and general laborers, while the sole function of drones is to mate with the young queen. Within the ranks of the workers, as is now known, the age of the individual is the broad fundamental basis for the performance of various duties.

Honeybees, when left to their own devices, make their homes in almost any available cavity. Their nest comprises a number of combs, about half an inch apart, made up of hexagonal cells with which most of us are familiar in that delectable product of the beehive, comb honey. The bees construct these combs of beeswax, a product of their own bodies. In the cells of these combs bees raise their young and deposit their stores.

Vergil's writing shows that he understood all this:

Namque aliae victu invigilant et foedere pacto exercentur agris . . . (4.158-159).

. . . aliae spem gentis adultos educunt fetus; aliae purissima mella stipant et liquido distendunt nectare cellas; sunt quibus ad portas cecidit custodia sorti, inque vicem speculantur aquas et nubila caeli, aut onera accipiunt venientum, aut agmine facto ignavum fucos pecus a praesepibus arcent (4.162-168).

In his exact description, Vergil shows that he knows of their common life and toil: their division of tasks for food, building, feeding the brood, guarding. Their day is longer than eight hours—they are, moreover, very accurate weather-predictors.

The harvesting of honey is now aided by mechanics, but the harvester still follows the norms contained in the following lines:

Si quando sedem augustam servataque mella thesauris relines, prius haustu sparsus aquarum ora fove, fumosque manu praetende sequacis (4.223-230).

The temper of the bee is not predictable and varies with the bee itself, weather conditions, the time

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E D I T O R I A L

No Transient Fancy

"The needs of industry, when boiled down, simply call for men with a well-balanced education." Such is the statement of Mr. Gilbert W. Chapman, president of Yale and Towne Manufacturing Company, as voiced on January 17, 1957, in an address commented upon editorially in *School and Society* (85 [September 14, 1957] 253-254), under the title "Liberal Education and Industrial Leadership."

These words are in no sense new. They embody the established and pervasive conviction of academic proponents of the liberal arts, who have long maintained that, ideally, we are educated human beings first and skilled specialists afterwards. Were it not for the fact that countless educators have held and proclaimed this thesis over many generations, the liberal arts college should, in honesty, long since have closed its doors.

But it is only within recent memory that business and professional men outside the ranks of liberal arts faculty personnel have actively begun to advocate for themselves and their successors liberal arts training; to say, as Mr. Chapman does, that technical specialization alone "is in itself not sufficient qualification for top-executive responsibility," and to advocate "a new, strong emphasis on the liberal arts as a preparation for careers in executive management." Likewise, it is only within the past few years that the idea of occasional conferences between men and women of business and men and women of liberal arts faculties has been proposed and, happily, acted upon.

At first hearing, the new note of accord between commerce and the professions on the one hand and

liberal arts objectives on the other was pleasing and heartening, but there were those who heard it and interpreted it as an isolated phenomenon not likely to be repeated. Yet the cheering fact is that the note has been reiterated, and that leaders in industry and the professions have on repeated occasions voiced convictions fully consonant with those of Mr. Chapman.

The immediate and farther future, of course, must reveal the extent to which these worthy ideals will be concretized in practice. Will industry and the professions increasingly make a training in the liberal arts a requisite or, at least, an important consideration in their search for their own executives? Will they continue—as some of them have already done—to arrange occasional "returns to the campus" for their currently serving executives, to allow these men and women to initiate or renew their associations with the great basic areas of thought, the traditional fields of liberal arts interest?

Whether they do so or not, it must remain the conviction of liberal arts educators themselves that such actions are right and proper. Our world society, and more particularly our American democratic society, cannot happily survive by technology alone. A vast increase in the number of those enjoying the advantages of liberal education must be part of our blueprint for the future, as well as a continuing and intelligent reexamination by the colleges themselves of the content and the potentialities of that training.

Nor is it desirable to limit in any way the traditional range of liberal arts training in an effort to adapt it to the needs of prospective executive leaders in the world of commerce and the professions. It is precisely the range of the liberal arts that helps to constitute them for what they are—general, preparatory, humanly perfective studies. The inquiries of philosophy and theology stand properly with the approaches to mathematics and the natural sciences. The lamp of history may be turned as well to an appreciative appraisal of music and the fine arts. The treasures of literature in one's native tongue naturally suggest the literatures of other languages, ancient and modern. The investigations of economics align themselves with studies of the structure of human society and psychological inquiries into the ways of human personality.

Yes, "men with a well-balanced education" are a need of the day; and it is the rousing challenge to those of us in liberal arts colleges to supply the need.

—W. C. K.

Verba haec sunt <M. Varronis>: Si, quantum operae sumpsisti, ut tuus pistor bonum faceret panem, eius duodecimam philosophiae dedisses, ipse bonus iam pridem esses factus.—Gell. NA 15.19.2

Vergil and Today's Bee Culture

(Concluded from page 5)

of day, the time of year, the care of the operator, and the honey flow conditions.

Illis ira modum supra est, laesaeque venenum morsibus inspirant, et spicula caeca relinquunt adfixae venis, animasque in vulnere ponunt (4.236-238). Today, the honeybee is injured by insecticides, certain deadly plants such as black nightshade (*solanum nigrum*), and mountain laurel (*kalmia latifolia*), and by diseases and certain bee enemies. The last two were certainly known to Vergil.

In our day, too, modern science has provided more names for and remedies against bee diseases, and the beekeeper is alerted to be on guard against them:

Si vero, quoniam casus apibus quoque nostros vita tulit, tristi languebunt corpora morbo—quod iam non dubiis poteris cognoscere signis: continuo est aegris alius color; horrida vultum deformat macies . . . (4. 251-255).

Today's beekeeper is alerted against the wax moth (*galleria mellonella* L.) and the bee louse (*braula coeca*), but they are not the only enemies of the bees:

Stello et lucifugis congesta cubilia blattis immunisque sedens aliena ad pabula fucus; aut asper crabro imparibus se immiscuit armis, aut dirum tiniae genus, aut invisa Minervae laxos in foribus suspendit aranea cassis (4.243-247).

If we but reflect on Vergil's bee book, we cannot help admiring the accuracy and modernity of his knowledge. It is a fine handbook for the novice apiarist, for the beekeeper must first be a bee lover. Vergil's deep knowledge reflects his deep interest in bees. Because of his illuminating remarks, the bee-hive seems to be a veritable Athens of the Insect World.

Francis X. Quinn, S. J.

Georgetown Preparatory School,
Garrett Park, Maryland

NOTES

1 The subject, of course, has been much discussed. See *inter alios* J. Klek, PW, s.v. "Bienenzucht" (Suppl. iv); Olk, PW, s.v. "Biene," "Bienenzucht"; T. F. Royds, *The Bees, Birds, and Bees of Virgil* (Oxford 1914). 2 "Some Sources of Propolis," *Gleanings in Bee Culture* 61 (1933) 92-93.

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Hexameters and Alcaics

Earth fills her lap with pleasures of her own;
Yearnings she hath in her own natural kind,
And, even with something of a Mother's mind,
And no unworthy aim,

The homely nurse doth all she can
To make her Foster-child, her Inmate man,
Forget the glories he hath known,
And that imperial palace whence he came.
(Wordsworth, *Intimations of Immortality*).

Terrarum propriis gremium dulcedibus implet
Orbis; ad haec sicut genetrix desideriorum.
Ac etiam matri similis curanti aliquid,
Omnia pura nutrix dat, nulla mente nefanda,
Quae possedit cumque, suus puer atque habitator
Ut laudes omnes animo depellere possit
Atque voluptates quas intellexerit olim
Illa palatiaque unde peregrinatus amoena.

Hark! Hark! the lark at heaven's gate sings,
And Phoebus 'gins arise,
His steeds to water at those springs
On chaliced flowers that lies;

And winking Mary-buds begin
To ope their golden eyes:
With every thing that pretty is,
My lady sweet, arise,
Arise, arise! (Shakespeare, *Cymbeline*)

Audisne? caeli limine sibilat
alauda; Phoebus surgere coepit et
lymphis veredos irrigare
quae in calathis positae rosarum.

Ac ordiuntur cuncta recludere
nictantque Maiae germina luteos
cum omnibus bellis ocellos;
Sponsa venusta mihi, resurge!

William M. Sullivan, S.J.

Bellarmino College,
Plattsburgh, New York

Horace at times seems to base his own claims as a poet solely on his achievements in vanquishing this difficulty <of forcing Latin words into the alien mold of Greek lyric measures>; and certain it is that while modern scholars have written excellent Latin hexameters and elegiacs, in the course of two thousand years no one after Horace has succeeded in composing Sapphics and Alcaics that give pleasure to any one but the author.—Shorey and Laing, *Horace, Odes and Epodes*.

Turpius esse dicebat Favorinus philosophus
exigue atque frigide laudari quam insectanter et
graviter vituperari.—Gell. NA 19.3.1.

Breviora

Deaths among Classicists, I

Thomas Shearer Duncan, professor emeritus of Greek at Washington University, died of a heart attack at his home, in Saint Louis, on September 11, 1957, at the age of seventy-six years. A native of Glasgow, Scotland, he had earned the bachelor's and master's degrees at Queens University (Kingston, Ontario) and the doctorate at Johns Hopkins University. Joining the Washington University faculty in 1919, after five years at the University of the South (Sewanee, Tennessee), he served there for thirty-two years, becoming professor of Greek in 1927 and serving as director of the department from 1940 until his retirement in 1951. Among his many activities were those of secretary-treasurer of The Saint Louis Society, Archaeological Institute of America; curator of the Washington University Wulfling Collection of Greek and Roman coins, since 1929; editor of the *Washington University Studies*, 1946 to 1949; president of the Burns Club of Saint Louis. His survivors include his wife, Mrs. Rhea Breckenridge Duncan; a son, Thomas S. Duncan, Jr.; two grandchildren; and a sister, Mrs. Elizabeth Kilpatrick, of Kingston.

Francis H. Fobes, professor emeritus of Greek at Amherst College, died at Amherst, Massachusetts, September 17, 1957, at the age of seventy-six years. His academic training was received at Harvard and at Oxford. He taught at Harvard and at Union College, joining the Amherst faculty in 1920; he became full professor in 1921 and remained until his retirement in 1948. An editor and author, he also designed the *Benner Greek type*; and maintained for the publication of ancient and modern works his own hand-operated Snail's Pace Press.

The Reverend John J. Geoghan, S.J., educator and retreat master, died at Inisfada, the Saint Ignatius House of Studies, Long Island, on April 3, 1957. He was eighty-two years old, and had been ordained to the priesthood by the late John Cardinal Farley, then Archbishop of New York. His long career included a professorship of classics at the Jesuit House of Studies at Poughkeepsie, New York, and also at Boston College. He is survived by a brother, William F. X. Geoghan, former District Attorney of Brooklyn, and two sisters, the Misses Helen and Margaret Geoghan.

Mary L. Hess, known as an educator, administrator, and charity worker, died in Allentown, Pennsylvania, August 8, 1957, at the age of seventy-eight years. She held academic degrees from Cedar Crest College, Lehigh University, and Moravian College, and had studied also at several other American institutions and the University of Göttingen. Born in Hellertown, Pennsylvania, she spent the first twenty-one years of her long teaching career in the elementary system there; this she followed with twenty-three years as teacher of Latin and German in Bethlehem High School. Her activities were manifold, including, at the time of her death, the secretary-treasurership of the Classical League of the Lehigh Valley. She is survived by a sister, Miss Clara Hess; by a niece, Mrs. Lyman Fish, of Florham Park, New Jersey; and by several cousins and two great-nephews.

Richard Clarke Manning, professor emeritus of Latin at Kenyon College, died on May 26, 1957, at the age of eighty-nine years. His academic work, leading to the doctorate in 1896, was pursued at Harvard University. Kenyon College awarded him the L.H.D. in 1944; he had served there as professor of Latin from 1903 until his retirement in 1937. The First National Bank at Mount Vernon, Ohio, executor of his will, announced in an *Associated Press* dispatch of July 6, 1957, that his safe deposit box included seven letters written by Nathaniel Hawthorne, "several others written by members of the author's family," as well as "two letters written to Hawthorne by Ralph Waldo Emerson and Henry David Thoreau."

Joseph Clyde Murley, emeritus professor of classical languages at Northwestern University, died unexpectedly of a heart attack while serving as visiting professor at the State University of Iowa, on April 16, 1957. He was sixty-seven years of age. His academic degrees were from Upper Iowa College and The University of Chicago. Prior to coming to Northwestern University in 1920, he had taught for three years at Southern Methodist University. He became full professor of classical languages at Northwestern in 1951 and retired in 1955. During 1955-1956, he was a Whitney Foundation visiting professor at the University of the Redlands. Deeply interested in Lucretius and Plato, and in the problems

and techniques of high school Latin, he was widely active in classical organizational work, his posts including the presidency of The Classical Association of the Middle West and South in 1946-1947 and the editorship of *The Classical Journal*, from 1950 to 1955. His survivors include four children.

Gilbert Murray, one of the world's best known classical scholars, died at his home in Oxford on May 20, 1957, at the age of ninety-two years. Born in Sydney, Australia, on January 2, 1866, the young Murray went to England at the age of eleven. After attending the Merchant Taylors' School in London, receiving high honors in classics at Saint John's College, Oxford, and serving as fellow at New College, he became professor of Greek at Glasgow University at twenty-three; at Oxford, he was Regius professor of Greek from 1908 to 1936. A translation of Aristophanes' *Ranæ* in 1902 began his long series of translations of the comedian and of Sophocles and Euripides. His American contacts included the Charles Eliot Norton professorship of poetry at Harvard in 1926. In 1941, King George VI conferred on him the Order of Merit, reserved for those attaining highest distinction in scholarship and the arts and letters. Murray was likewise intensely interested in politics and like concerns, serving for fifteen years as chairman of the League of Nations Union and later heading the United Nations Union and the United Nations Association. Two children survive of his marriage in 1889 to Lady Mary Henrietta Howard, who herself died in 1956.

The Right Reverend Monsignor William H. Schulte, former professor and head of the department of classical languages at Loras College (Dubuque, Iowa), died on April 17, 1957, at the age of sixty-seven years. Born in Iowa, he had had his training at Saint Joseph School (Dubuque), Loras College, the University of Fribourg, and the State University of Iowa, from which he received the doctorate in classics in 1931. He had been ordained to the priesthood in 1913, and was elevated to the rank of Domestic Prelate, with the title of Right Reverend Monsignor, in 1947. He taught at Loras College from 1913 to 1941, and at Clark College from 1941 to 1951, and was a visiting lecturer at the State University of Iowa in the summer of 1935. His interests included Catholic laymen's retreat work. He was appointed pastor of the Immaculate Conception Church at Cedar Rapids, Iowa, in 1951, and was in that assignment at the time of his death.

Raymond H. White, professor emeritus of Latin at Middlebury College, died at Saint Petersburg, Florida, on April 8, 1957, at the age of seventy-three years, after a long illness. A Master of Arts from Yale in 1906, he thereafter pursued further graduate work at the American School of Classical Studies in Athens. He came to Middlebury as an instructor in 1919, and subsequently became professor of Latin, chairman of the division of foreign languages, and dean of the faculty—being the first to hold the last-named post, which was established in 1942. He is survived by his wife and by a son, Allyn B. White.

Constantine George Yavis, associate professor of classics at Holy Cross College, died in Saint Vincent's Hospital, Worcester, Massachusetts, on August 24, 1957, at the early age of forty years. The recipient of the bachelor's degree from Syracuse University and the doctorate from Johns Hopkins University, he had, before coming to Holy Cross, taught at George Washington, Georgetown, Catholic, Syracuse, and Saint Louis Universities; at the last-named institution he was an editorial associate on *THE CLASSICAL BULLETIN*. In 1952 he received a Guggenheim Fellowship to study ancient Greek sacrifices and altars; he served also as acting general secretary for the Archaeological Institute of America and The Classical Association of New England. Surviving are his widow, Mrs. Muriel Ross Yavis; two children, Paul and Stephanie; his parents, Mr. and Mrs. George Yavis, of Washington; a brother and a sister.

Clarence Hoffman Young, professor emeritus of Greek archaeology at Columbia University, died at Saint Luke's Hospital in New York City in April 5, 1957, at the age of ninety years. He received his academic training, leading to the doctorate in 1891, at Columbia University, and spent the ensuing two years at the American School of Classical Studies in Athens; subsequently (in 1908) he became a member of the management committee of the American School. Following his return, he joined the faculty of Columbia University, becoming an adjunct professor in 1902, professor in 1905, and professor of Greek archaeology in 1919; from 1911 until his retirement in 1937 he was also executive officer of the University's department of Greek and Latin. He is sur-

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rived by his second wife, Mrs. Anita Klein Young, and a son, J. Donald Young, also a professor at Columbia.

Editor's Note: The compiling of these obituary notices is constantly helped by friends of THE CLASSICAL BULLETIN. Special thanks are at this time due to Professors Claude W. Barlow of Clark University, H. W. Benario of Columbia University, Oscar E. Nybakken of the State University of Iowa, and David M. Robinson of the University of Mississippi; and to Mrs. E. J. Critzas of Saint Louis and Miss Melita Denny of Clayton (Missouri) High School.

Meetings of Classical Interest, I

Late Spring and Summer Meetings (1957). April 2, 1957: Presentation by the Greek Department of Gonzaga Preparatory School (Spokane, Washington) of Sophocles' *Oedipus Rex* in the original Greek. . . . April 4-6, 1957: Meeting of the Pacific Northwest Conference of Foreign Language Teachers, as announced in *Spectrum* 11 (March 1957) 1, a publication "for the Language Teachers of Oregon by the Foreign Language Departments of the Oregon Education Association and the University of Oregon." . . . April 28, 1957: "An Academic Specimen in Herodotus," presented by the *Classical Academy of Boston College*, with a discussion of the nine books of the historian before a visiting board of interrogators composed of Professors Eric A. Havelock (Harvard), C. Arthur Lynch (Brown), and Werner Jaeger (Harvard). . . . June 24-August 16, 1957: *The Linguistic Institute*, at Ann Arbor, held under the auspices of the Linguistic Society of America and the University of Michigan. . . . July 25-26, 1957: Annual Summer Meeting of the Linguistic Society of America, at the University of Michigan. Scheduled for the annual Collitz Lecture was Professor Jerzy Kurylowicz, University of Krakow (Poland).

October 26, 1957: Joint Fall Meeting of the Catholic Classical Association of Greater New York (president, John F. Reilly, La Salle Military Academy, Oakdale, Long Island) and the New York Classical Club, at Fordham University, following a Mass for deceased members of the Association. Meeting speaker: Richard Lattimore, Bryn Mawr College, on *Oedipus Tyrannus*.

November 8, 1957: Annual Meeting of the Department of Classics, Missouri State Teachers Association, at Hotel Melbourne, Saint Louis, with a luncheon sponsored by The Classical Club of Saint Louis at 12:15 p. m. and a meeting at 2:00 p. m. Program Chairman is William E. Gwatkin, Jr., University of Missouri.

November 30, 1957: Annual Autumn Meeting of The Classical Association of the Atlantic States, Chalfont-Haddon Hall, Atlantic City, New Jersey. Secretary-treasurer of the Association is F. Gordon Stockin, Houghton College, Houghton, New York.

December 27-28, 1957: Annual Meeting of the Linguistic Society of America, Sheraton Hotel, Chicago 11, Illinois. Secretary-Treasurer of the Society is Archibald A. Hill, Box 7790 University Station, Austin 12, Texas.

December 28-30, 1957: Eighty-ninth Annual Meeting of the American Philological Association, in conjunction with the Fifty-ninth General Meeting of the Archaeological Institute of America, at the Statler Hotel, Washington, D. C., "at the invitation of the Catholic University of America, Dunbarton College, Georgetown University, George Washington University, Howard College, Trinity College, and the University of Maryland, and other universities, colleges, and learned societies of the Washington area." Secretary-Treasurer of the American Philological Association is James W. Poultney, Johns Hopkins University, Baltimore, Maryland. General Secretary of the Archaeological Institute of America is Cedric Boulter, University of Cincinnati Library, Cincinnati, Ohio.

Personalia Quaedam, I

The Reverend M. Joseph Costelloe, S.J., for some years associate editor of THE CLASSICAL BULLETIN prior to his year's leave of absence at Johns Hopkins University during 1956-1957, has taken up his new assignment in the department of classical languages at The Creighton University. It is expected that he will continue his very capable reviewing work in the pages of this publication. Succeeding him as associate editor is The Reverend Francis Joseph Guentner, S.J., assistant professor of classical languages at Saint Louis University, who this year has transferred to the central campus from the College of Philosophy and Letters, Division of Letters, at Florissant, Missouri. Reviews by Father Guentner have appeared heretofore in THE CLASSICAL BULLETIN.

The current number of *The Classical Outlook* (35 [October 1957]) is the first under the new editorship of Konrad Gries, Queen College (Flushing 67, New York), who succeeds to the post so long and so capably held by Lillian B. Lawler. Associate editors of CO are: W. L. Carr, University of Kentucky; Eugene S. McCartney, 202 Michigan Union (Ann Arbor, Michigan); Carolyn E. Bock, State Teachers College (Upper Montclair, New Jersey).

The many honors and distinctions that have come to David Moore Robinson, University of Mississippi, were notably augmented in June of this year, when, at the Greek Embassy in Washington, he received at the instance of King Paul of the Hellenes the Cross of the Commander of the Royal Order of the Phoenix. This is reputedly the highest honor which Greece can confer on a civilian.

The death of Constantine George Yavis is elsewhere reported in these pages. To the many expressions of condolence coming to Mrs. Yavis and the children, THE CLASSICAL BULLETIN adds its sincere word of sympathy on the loss of a former editorial associate and a colleague in the department of classical languages at Saint Louis University.

Weekly to World

By an effective bit of legerdemain, involving a transformation from the temporally limited to the spatially enlarged, *The Classical Weekly* this academic year, in its fifty-first volume, becomes *The Classical World*, according to a letter of September 23, 1957, from the editor, Edward A. Robinson (Fordham University), and the managing editor, Louis H. Feldman (Yeshiva University). The many friends of the publication, as well as bibliographers everywhere, will be happy that the familiar abbreviation CW remains unchanged. In its new form, CW is a monthly rather than a weekly. Plans call for a continuation of various established features of the publication (including the "critical surveys in the various fields of classical scholarship and teaching"), along with several added features—among them, "a series of articles in which recognized authorities in various areas of our field will present non-technical introductions to their specialties." To the new CW and its staff, as well as to The Classical Association of the Atlantic States, THE CLASSICAL BULLETIN extends congratulations and all best greetings.

ACL Scholarships for Secondary Latin Teachers

The American Classical League is offering for the summer of 1958 to teachers of Latin in secondary schools three scholarships of \$500 each (plus coach fare up to \$75 to port of embarkation) for the summer session either of the American Academy in Rome or of the American School of Classical Studies in Athens. Winners may accept other scholarship aid in addition to these grants.

Application forms may be obtained from the undersigned chairman of the committee, Robert G. Hoerber. Other members of the committee are: Mrs. Phillip W. Clark, New Haven, Connecticut; Professor Chauncey E. Finch, Saint Louis University; Miss Anna Goldsberry, Peoria, Illinois; Mr. Alvin Wakeland, Kennett Square, Pennsylvania.

Completed applications, including transcripts of undergraduate and graduate study, if convenient, are due in the hands of the chairman by January 1, 1958. Selection will be made soon after February 1, 1958.

Westminster College,
Fulton, Missouri

Robert G. Hoerber

Rules for ACL-JCL College Awards

The applicant (1) must be a senior in high school; (2) must be a member of the Junior Classical League; (3) must be recommended by his Latin teacher (4) must continue the study of Latin in college for the year during which he holds the award; (5) his application and recommendation forms must be secured from the offices of the American Classical League, Miami University, Oxford, Ohio; (6) his application and recommendation must be completed and returned by January 15, 1958, to the undersigned Chairman of the ACL-JCL Award Committee, who will also supply, on request, details of the awards and the advantages accruing to winners of them.

Ten winners in all throughout the nation will be selected on February 15, 1958, by the Award Committee and presented with the \$100 ACL-JCL Awards.

State Teachers College,
Upper Montclair, New Jersey

Carolyn E. Bock

Book Reviews

George T. Zoras, editor, *'Επιστημονική Έπετηρίς τῆς Φιλοσοφικῆς Σχολῆς τοῦ Πανεπιστημίου Ἀθηνῶν*. Second Series, Vol. 6. Athens, Menas Myrtilides Press, 1955-1956. Pp. 644; frontispiece.

This impressive volume, the third in the post-World War II series,¹ continues the work of the *Annual of the School of Philosophy of the University of Athens*, and is the largest volume of the series so far. It also features, for the first time, a table of contents in French as well as the one in modern Greek. The volume is in effect a *Festschrift* dedicated to the memory of the late Professor George Hadjidakis, undoubtedly the most significant scholar in Greek linguistics that modern Greece has thus far produced.

The first part of this volume (pp. 9-596) contains twenty-three learned articles of varying length and interest. The second part (pp. 599-644) contains mostly administrative information about the University of Athens, including funeral orations delivered in memory of George Hadjidakis, Phaedon Koukoulés, and Nikolaos Vlachos, all distinguished scholars of modern Greece.

This volume of the Athens *Annual* should be of particular interest to classical scholars because of the large number of articles on classical and related subjects. The articles may be broken down into the following categories, though some articles overlap categories: archaeological, biographical, historical, linguistic, philological, philosophical, and psychological.

The two archaeological articles include George Mylonas' "The Walls of the Acropolis of Mycenae" (pp. 167-177) and Spyridon Marinatos' "Cadmean Letters" (pp. 531-541), both valuable for recent archaeological discoveries. The biographical articles embrace the long dedicatory tribute to George Hadjidakis by Angeliké Malikouté (pp. 9-73), including a very extensive bibliography of the work of the late linguist, as well as Constantine Amantos' brief "Démétrè Skanavis" of the eighteenth century (pp. 147-151).

The historical articles may be considered two in number: one in ancient history, John Papastavrou's survey, "The Ancient Greek City-State on the Eve of the Macedonian Supremacy" (pp. 365-380), and in late mediaeval history, Professor N. B. Tomadakis' "The Bishopric of Lampi and its Bishops" (pp. 339-353).

The largest group of articles may be classified as philological. Among these are George T. Zoras' "The Reign of Sultan Mourat II" (according to the *Barberinianus Codex Graecus 111* of the Vatican Library) (pp. 178-224), Socrates Kougeas' "Two Interesting Texts" (pp. 152-157), bringing to light correspondence between Constantine Contos and August Friedrich Wolf, George Sakellariou's very interesting comments on "The Educational System of Pythagoras and Its Significance" (pp. 354-364), Theseus Tzannetatos' "The Divisions of the Work of Thucydides" (pp. 381-422), which contains a detailed study of how Thucydides' *Historiae* came to be divided the way the work has come down to us today, but an article which apparently is unfamiliar with the contribution by John H. Finley, Jr., of Harvard University, on Thucydides. Constantine Vourveris' work *Παίδια καὶ Παίδεια* is incorporated into this volume also (pp. 469-526), although originally published as an independent work.² George Megas presents a text, "A Macedonian Variant of 'In Search of Luck'" (pp. 527-530). Peter Kolaclidès writes a rather pedantic article on "Observations about Ennius: Meaning and Usage of *Praepes*" (pp. 590-596).

The linguistic articles range from the ancient to the modern periods. Nikolaos Exarchopoulos deals with "The Development of Language in the Child and the Teaching of the Mother Tongue" (pp. 74-116). Two contributions by Latinist Eric Skassis follow: "Specimens from a Latin-Greek Dictionary" (pp. 117-138), featuring the letter *B*, and "In Theaurum Linguae Latinae Addenda et Corrigenda" (pp. 139-146). Byzantinist Phaedon Koukoulés gives us a definitely lexicographical article in "Modern Greek Words and Expressions in their Original Usage" (pp. 225-338). George I. Kourmoulis' "Some Problems of Accentuation in Modern Greek" (pp. 439-468) and Nikolaos Melantis' "Psychology of Language" (pp. 560-589) complete the articles in this major grouping.

The philosophical grouping contains two articles, one of which is Constantine Dêmétropoulos' "The Creation of 'Values'" (pp. 542-551) and Panagiotēs Patriarcheas' "The Technique of Nature and the Technique of Practical Reason in the Philosophy of Kant" (pp. 552-560). One article in the *Annual* would be of interest primarily to psychologists,

and that is Spyridon Kalliaphas' "Concerning Psychological Laws" (pp. 158-166).

The massiveness of this handsomely printed volume is enough to indicate the extensive work that went into its production. It would be impossible here to offer any extensive criticism of specific articles. Even a cursory glance at the volume would indicate that there are much too many lexicographical and textual articles in the volume which should be published independently as books or editions of texts when they are complete. Generally speaking, the articles are quite good, and the contributors should be highly commended for a splendid performance. However, the inclusion of excerpts from primarily lexicographical and textual material should be discouraged. Such material should be published separately and allowed to stand the test of close scrutiny in its entirety and on its own merits.

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NOTES

1 A brief account of the series can be found in J. E. Rexine, "Contemporary Greek Classical Scholarship," *CW* 49 (1956) 164, n.1. 2 This work has been reviewed in *CB* 33 (1956) 11 by this writer.

Anne Fremantle, *The Age of Belief: The Medieval Philosophers*. Second Printing: The Mentor Philosophers. New York, A Mentor Book, 1956. Pp. 218. 50c.

The New American Library, publishers of Mentor Books, has done the academic world and general reading public a service by making available in inexpensive pocketbook form a series of six volumes containing the basic writings of the greatest philosophers of the Western World. Each volume consists of selected philosophical writings in English translation, together with an introduction and commentary by the editor of the respective volume, in each case the editor being a distinguished authority in his own special field of interest. The series begins with the Middle Ages and comes down to the present. *The Age of Belief* is edited by the distinguished Fordham University professor, Anne Fremantle, and contains selections from the basic works of Saint Augustine, Boethius, Abelard, Saint Bernard, Saint Thomas Aquinas, Duns Scotus, William of Ockham, and others. A cloth-bound edition is available through Houghton-Mifflin Company.

The Age of Belief provides the reader with a rapid (but not easy) survey of some of the principal writings of some of the outstanding figures in Western mediaeval philosophy. What one may readily call the Platonic and Aristotelian streams in Western mediaeval philosophy are vividly illustrated in the very words of the philosophers themselves (to be sure in English translation). Perhaps a little more interpretation and commentary would make this volume more valuable to the average reader than is possible under the present circumstances.

Nevertheless, the publication of such a volume in such an inexpensive format is highly commendable, and its inclusion in the series provides an excellent beginning volume. However, one wonders why the ancient philosophers are not included in the Mentor philosopher series. Is it because a special series will be devoted to them? Certainly no one would dare to put forth a series devoted to the great philosophers of the Western world without including the ancient Greek thinkers.

John E. Rexine

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A. E. Watts, *The Metamorphoses of Ovid: An English Version, with the Etchings of Pablo Picasso*. Berkeley, University of California Press, 1954. Pp. xvi, 397. \$5.00.

It is well to remember that 1957 is, by conventional reckoning, the bimillennium of Ovid's birth. The Vergilian celebration in 1930 called forth a good many books, pamphlets, special library exhibitions, and the like. Possibly because of the depression, the Horatian anniversary in 1935 was not so impressive. The Ides of March did not escape the notice of various classical clubs and associations last year. It has been suggested to the members of the American Philological Association that some papers be presented at the annual meeting in Washington, in December of 1957, having to do with Ovidian studies and influences.

If Ovid has been a favorite among Latin students in their earlier stages, it must be through the *Metamorphoses* that he is best known. The book under review is a version made by a retired English classical master who tells us in the Preface that he first began to translate Ovid rhythmically to

show his students his poetic qualities. He felt that the students were missing a great deal in translating into "mere prose." At a later date, he followed these auspicious beginnings with a rendition of the whole work. He has undertaken to translate Ovid's hexameters into English heroic couplets. Whereas Pope's own couplets seem pedantic in rendering Homer's metre, in the case of Ovid we have a highly sophisticated author writing in a high rhetorical style. The resultant English translation is no more shackled by the heroic couplet than was Ovid's matter crippled by his own rhetorical excesses.

One may thus look for one's favorite Ovidian passage as a test:

... Sed scilicet ultima semper
expectanda dies homini est, dicique beatus
ante obitum nemo supremae funera debet (3.135-137).
But wise the word: 'Await the end; let none
Be counted happy till his days are done.'

Older poetic versions of the *Metamorphoses* we do have: Arthur Golding's in 1565-1567 has the merit of having been used by Shakespeare, whose *Midsummer Night's Dream* contains as good a summary of the Pyramus and Thisbe episode as any. It was a version in the "long ballad metre," fourteen syllables in couplets, but it may well have helped Shakespeare against the charge of "small Latin and less Greek." Later versions include partial attempts by Dryden, Pope, Addison, and Congreve, but none of them did the complete work. But here we have a complete translation, itself a work of true literary merit, which should be of value, not only to the student who wishes to re-read Ovid, but to those working in courses dealing with ancient literature in translation, or in comparative literature. Ten Picasso etchings, first published in a limited edition in 1931, illustrate the text.

Robert T. Meyer

The Catholic University of America

Stephen A. Larrabee, *Hellas Observed: The American Experience of Greece, 1775-1865*. New York, New York University Press, 1957. Pp. xv, 357; 7 illustrations, 2 maps. \$6.00.

In reading *Hellas Observed*, a second title soon suggests itself: "Philhellenes Observed." The subject of the present book is a history of the American interest in "all things Greek," and Mr. Larrabee's method of presentation is to give brief portraits of individual philhellenes. The philhellenic activities and writings of various men and women are treated in a slightly overlapping chronology, and in several instances particular biographies are broken and resumed for the sake of temporal unity. The author, however, is careful to observe throughout the mutual influences exerted by his characters under discussion.

The volume covers the years extending from 1775 to 1865, and a proposed second volume will continue the history to the present times. Particular attention is devoted to the years between 1820 and 1830, when perhaps American philhellenism was at its height. Young America, enthusiastically trying her new wings of freedom, would naturally be sympathetic towards the Mother of Democracy once again in the throes of birth.

Three important fields of interest are treated: politics, commerce, and culture, and, of course, their interrelations. Supporting Greece and her struggle for independence would greatly strengthen America's role in Western politics. Commercial and maritime interests were eager to see the Eastern Mediterranean open to free shipping and trade. The "blue bloods" among the intellectuals wished to appear second to none in their knowledge and appreciation of Greek culture.

The parade of characters ranges wide: naval officers who became interested in Greece while on duty in those waters; politicians debating *pro* and *con* for American aid to Greece; hyper-hellenes, who were Hellenes because it was the fashionable fever of the day; classicists for classics' sake, for whom anything Greek was thereby peerless, themselves classic examples of educated ignorance; there were the true classicists for whom the study of Greek culture was a means of culture improvement; the true philhellene, like Jarvis, who fought, bled, and died for Greece; the Protestant missionaries eager to "save" Greece and unable to understand why their gospel message was rejected; the disillusioned visionaries, who reported Greece and Greeks as a land of dirty, backward, deceitful barbarians; the fanatics, who went into ecstasy at the mere sight of the land consecrated by Homer's presence; and the mercenaries and the tourists.

Mr. Larrabee's style is flowing, and he maintains an interesting account in a subject which could easily lend itself to

boredom. The author constantly permits his characters to speak for themselves in copious excerpts from their own journals and letters. If there is any bias in the author's mind, it is not easily detected; facts are reported without gloss and are extensively annotated. The footnotes are relegated to the last pages of the book. A bibliography and index of proper names and topics conclude the volume.

This book can be readily recommended to the philhellene, to those interested in the subtle overtones of history, and to those who enjoy a good character study.

James P. Lienert, M.S.F.

Saint Louis University

Three "Ancient Christian Writers" Volumes, Westminster, Maryland, Newman Press: Joseph Hugh Crehan, S.J., *Athenagoras, Embassy to the Christians; The Resurrection of the Dead*. Vol. 23, 1926. Pp. vi, 193. \$3.25. J. H. Waszink, *Tertullian, The Treatise against Hermogenes*. Vol. 24, 1956. Pp. vi, 178. \$3.25. Maurice Bévenot, S.J., *St. Cyprian, The Lapsed; The Unity of the Catholic Church*. Vol. 25, 1957. Pp. vi, 133. \$2.75.

The famous *Codex Parisinus Graecus* 451, which was copied out by Baanes for Arethas in 914 A.D., contains the only text which we possess of the two extant works of Athenagoras. All other manuscripts of this second-century apologist have been derived from it. According to this codex, Athenagoras was a "Christian philosopher of Athens." Internal evidence indicates that the *Supplicatio pro Christianis* could have been written in Rome and the *De Resurrectione Mortuorum* in Egypt. Since the *Supplicatio* is addressed to the emperors Marcus Aurelius and his son Commodus, it must have been composed between 176 and 180 A.D. Athenagoras uses the common arguments of the Christian apologists to defend their co-religionists from the slanders of the pagans, but with better effect. With the exception of the author of the *Epistula ad Diognetum*, he is the most eloquent of the early Greek apologists. He also shows an accurate understanding of Christian doctrine, particularly with respect to the dogma of the Trinity. His *De Resurrectione* is the finest treatment from antiquity of this article of Christian faith.

In making his translation, Father Crehan has followed the text of Geffcken for the *Supplicatio* and that of Schwartz for the *De Resurrectione*. The Greek is obviously corrupt in a fair number of passages. The translator has not hesitated to substitute his own conjectures or those of other editors wherever this seemed necessary. *In dubiis libertas*, but it seems to me that he goes too far in rejecting Schwartz's *κελεύοντες μὴ ὁμολογεῖν* for the *κελεύοντες μὴ ὁμολογεῖν* of the manuscript on the ground that "it would be ludicrous to suppose that the emperors had proscribed the Name and had said nothing about the *flagitia cohaerentia nomini*" (pp. 126-127). Whether it was ludicrous or not, this is precisely the point elaborated at considerable length by Tertullian: *ideo torquemur confitentes et punimur perseverantes et absolvi-mur negantes, quia nominis proelium est* (Apolog. 2). Exception could also be taken to some of the elucidations of the text. Athenagoras is not our only source of information for legislation with regard to the kiss of peace before 300 A.D., as is stated in the introduction (p. 25). The *Apostolic Tradition* of Hippolytus, of the early third century, contains the following: "But after the prayer is finished the catechumens shall not give the kiss of peace, for their kiss is not yet pure. But the baptised shall embrace one another, men with men and women with women. But let not men embrace women" (translated by G. Dix, *The Apostolic Tradition of St. Hippolytus of Rome* 1 [London 1937] 29). Father Crehan seems to favor the opinion that there was a specific law proscribing Christianity (p. 130), while he denies there was any direct prohibition of abortion (p. 167). Certainly there is more positive evidence for the latter than for the former, but the real point at issue is that neither the Greeks, as Athenagoras with his reference to a νόμος set against the Christians (c. 7), nor modern historians with their debates about a "law" proscribing Christianity, fully appreciate the true character of Roman criminal law, which was on the whole guided by the principle of authority rather than by statutes (see Fritz Schulz, *Principles of Roman Law* [Oxford 1936] 164-188). Reference is made to "the 2nd-century picture of Christ as Helios" in the tombs under Saint Peter's (p. 144). Though there is a second-century painting of Helios on the ceiling of the mausoleum of Fannia, it is of pagan origin. The Christus-Helios which was discovered during the course of the Vatican excavations is a mosaic in the ceiling of a mausoleum which had once belonged to a pagan

family, the Julii. Since this mausoleum was probably not erected till near the end of the second century and only later became a Christian burial place after the interior had been completely remodeled, the mosaic can hardly be dated much earlier than the middle of the third century. Despite these rare slips in editing, the present translation is very well done and is a valuable addition to a very valuable series.

As to the second of the three volumes, Hermogenes was a painter and a heretic of some note, since his doctrine was the object of at least three refutations in antiquity—one coming from the pen of Theophilus of Antioch and two from that of Tertullian. Of these, only the *Adversus Hermogenem* of Tertullian is still extant. In this treatise, Tertullian bears the teaching of Hermogenes that God could not have created the world *ex nihilo*. It is not easy to read, since we do not have at our disposal the work which is being attacked, and Tertullian is frequently over-subtle in his argumentation. The translation has been edited with copious notes and summaries to help the reader unravel Tertullian's thought. It was made from a text which Professor Waszink established and recently published in the *Stromata* series. In the introduction he states: "my work, which is the work of a classical philologist, will in the future need to be supplemented by a more theological interpretation" (p. 25). This may possibly be true, but it will take a courageous theologian to attempt to match the philological perfection of this learned contribution to the text and interpretation of Tertullian.

The two pastoral treatises of Saint Cyprian comprising the third volume under review are among the real gems of early Christian literature. They were both composed in 251 A.D., shortly after the cessation of the persecution of Decius. The *De Lapsis* is concerned with those who, in accordance with the imperial edict, had offered sacrifice and those who, though they had not actually sacrificed, had obtained one of the official certificates of compliance with the edict. In his introduction, Father Bévenot states that "there had been no active persecution since the reign of Septimius Severus" (p. 3). This is probably too sweeping a statement, since there is some foundation in contemporary literature for the tradition of a persecution under Maximinus Thrax (235-238 A.D.). Further, he too readily accepts Cyprian's explanation for the apostasy of so many—a lack of fervor on the part of the faithful. The real explanation lies in the new technique employed by Decius to assure the worship of the gods of Rome by all the inhabitants of the empire. A discussion of the *libelli*, or certificates of sacrifice, which have been found in Egypt, might well have been included in the introduction or the notes. The *De Ecclesiae Catholicae Unitate*, particularly chapter 4, which is extant in two rival versions, has been an object of endless controversy. "The view here taken is that Cyprian himself revised his text, and that what is known as the 'Primacy Text' (because it contains the word *primatus*) is the original one, whereas the generally received text is his correction of it" (p. 6). The controversies about Cyprian and this particular treatise "have obscured the value of his evidence for the Christian life and thought of his period. The majesty of God, His mercy and loving kindness; the mediatorship of Christ, His Son incarnate, and the revelation made manifest in His teaching, His life, death, and resurrection; our dependence on Him for our salvation through Faith, Baptism, the Eucharist, and Penance; His creation of the Church and, within it, of the authority first of the Apostles, then of the bishops their successors, and the necessity of membership of the Church in which he lives on in all its members" (pp. 8-9). Father Bévenot's careful translation and precise notes should help to lay some of these needless controversies to rest.

Christian Writers.

M. Joseph Costelloe, S.J.

The Creighton University

C. H. V. Sutherland, *Art in Coinage: The Aesthetics of Money from Greece to the Present Day*. New York, Philosophical Library, 1956. Pp. 223; 140 coins illustrated. \$7.50.

C. H. V. Sutherland, (curator of the coin collection in the Ashmolean Museum at Oxford), is the author of numerous important studies on Greek and Roman coins. In the present interesting volume he has ranged beyond his special field to include a discussion of the coins of Byzantine and Renaissance and modern artists. The work, which was composed for the benefit of non-specialists, contains much useful information with regard to the problems involved in stamping coins and the means employed to overcome them. It further gives sound principles for judging the artistic value of individual coins of any mintage. The excellent illustrations show that "money really talks."

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